

*Indian Education
at Hampton*

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WINONA LODGE.

When a new party of Indians arrives at Hampton, the girls are taken to Winona Lodge, and the boys to a building commonly known as the "Wigwam." We will begin our little sketch of their school life with the girls in Winona.

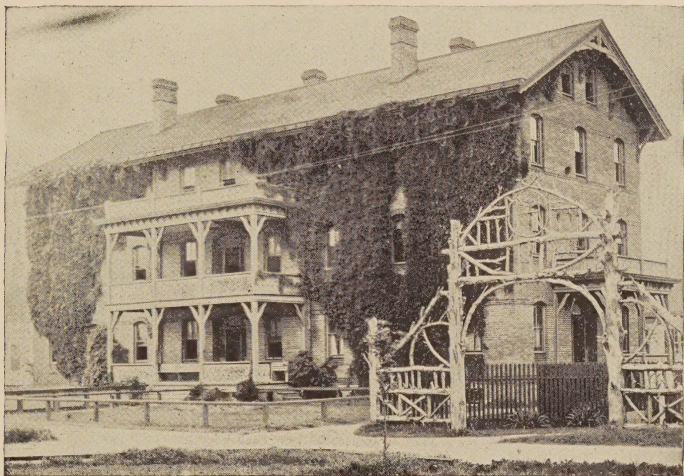
This large building, its name signifying, in the Dakota language, "Elder Sister's Home," is occupied by teachers and Indian girls.

The big central hall, looking out on the shimmering waters of Hampton Creek, is supported by iron pillars, and with its piano and bookcases, its walls hung with engravings of child life, plants and running vines at the windows, has an air of welcome and good cheer. The assembly, sewing, reception, and hospital rooms open from it. There are no long dormitories. A sleeping-room is usually occupied by two girls. It is furnished with single beds, made up with white spreads, a bureau, stationary wardrobe, and washstand, a table and chairs. It is a home in miniature; and not only do its occupants learn lessons of neatness and system in caring for it, but their æsthetic instincts find scope in the arranging of their pictures and many little treasures gradually accumulated. There are teachers' rooms, as well as their own, to be put in order each morning before the school bell rings, halls and corridors to sweep and dust, and at appointed times to scrub, for Winona prides herself on her white floors; but many hands make light work, and each of the forty or fifty girls has her own special task, although those in the higher classes have also a study hour to keep from seven to eight.

Monday they go down in squads to the laundry, each girl carrying her bag of soiled clothes and bedding, to be washed by her own hands. The sheets and pillow-cases, as well as articles of clothing given a girl on arrival, are marked with her name, and are kept and cared for by herself. Her ironing is done during work hours some other day of the week. The pile of clean clothes is then ready for inspection and mending in the sewing-room, where the girls are also taught to make their undergarments and dresses. They receive some money in connection with their housework, and with this provide certain articles of apparel for themselves. Their purchases are usually made at the stores in Hampton with the matron at hand to

approve or advise. Good taste and economy in the matter of dress are thus taught.

Besides the every-day routine housework at Winona the girls have technical instruction, in connection with their academic course, in sewing, dressmaking, cooking, and sloyd, these classes having most beautiful and convenient quarters in the new Domestic Science



THE "WIGWAM."

Building. Here also are found a model dining-room and bedroom to serve as object lessons. A dairy and classes in agriculture, in the same building, furnish training along still other lines most useful and practical.

The boys' rooms in the "Wigwam" are somewhat similar to those of the girls, though with fewer articles of furniture. Some of

them are quite tastefully arranged, with bright table covers, books, and pictures. Janitors are appointed from among the boys themselves, who are responsible for the care of the building. Each boy makes his own bed, and takes his share in keeping his room in order. Besides the daily inspection by the janitors, the house mother has a general oversight of the rooms; and on Sunday morning there is a military inspection of both rooms and occupants by one or more of the school officers. The assembly room, with its organ, where the boys gather for evening roll-call and Sunday evening "sings," the sitting-room, where the house mother is found when they come home from study hour, its tables attractive with magazines, papers, and games, and the reading-room beyond, are the centres of the "Wigwam" home life.

Academic Hall and Science Building open up so large a field as to the literary work of the school, in its various grades of the night school, academic, and normal courses, that we are fain to refer to the school catalogue.

For one hundred and twenty of the Indians board is provided by the government; but there are a few who do not share this provision, and who are ready to work all day and go to night school, as a large number of their colored schoolmates do. A few others pursue this course not from necessity, but from a desire to make more rapid progress in their trades than is possible by working only two days in the week or even the half of every day.

The Indian preparatory classes are for those not sufficiently advanced to enter the Junior class in the regular academic course.

Printed blanks to be filled out by the applicant are now sent to Indian, as well as colored, candidates, as it is desirable that they should come up to a certain mental as well as moral and physical

standard. It is deemed best that they acquire the rudiments of education before entering Hampton. The many good schools in the West provide for this, and if coming East is a reward of merit for the graduates of those schools a system of mutual helpfulness and co-operation is naturally developed.



CHURCH AND LIBRARY.

The lowest of the two preparatory classes calls for a fair understanding of English, ability to write a simple letter, to read in the Third Reader, and to work in the first four rules of arithmetic.

To help the scholars gain a ready control of our English tongue, whether for writing or speaking, and to understand not only the language of every-day life but of books, is one of the chief aims of these classes. At the same time there is a steady effort to teach them to reason clearly, to open their eyes to the world of nature

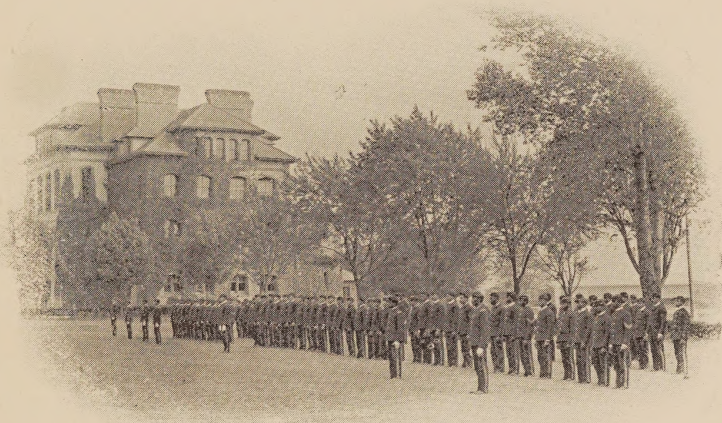
around them, to the pursuits of civilized life, to the peoples and industries of other lands, and to the examples of the great men of all ages.

When Indians enter the academic course, they find themselves brought into close contact and competition with students of another race, a race with whom English, however incorrectly spoken, is still the native tongue, and a race whose characteristics are in many respects the opposite of their own. The colored student is ready to ask questions, to discuss freely the topics under consideration, and to join heartily in a laugh, even at his own expense. This has often a stimulating and helpful effect upon the more reserved, sensitive, and self-conscious Indian, even though at times it may grate upon his native ideas of dignity and decorum.

The range of studies grows broader as they go on through the Middle and Senior years.

In this last year elementary arithmetic is finished and a short course in algebra is taken up. The English work gives the pupils a certain amount of literary training through the painstaking criticism on the part of their teacher of essays written by themselves, and through the careful study of excellences and defects of selections from standard authors. They are helped in this by their literature class, where they study outlines of American literature and portions of the works of the best known writers. Ancient and mediæval history follow the Bible and United States history of the Middle year. Lessons in civics and economics are connected with the study of the daily newspapers and the watching of political events, begun in the lower classes. The principles of agriculture studied by the boys in the class-room are combined with the observation of actual experiments on the farm and in the greenhouse. Physiology lessons are

made still more practical for the girls by a special course in nursing, hygiene, and gymnastics. The well-appointed laboratory of the Science Building affords opportunity for individual experiments by the scholars in physics and chemistry. An important factor in the work of the school is the delightful library in Marshall Hall of over eight thousand volumes, where the Seniors have their regular study



INSPECTION OF BATTALION NEAR ACADEMIC HALL.

hour, and where all of the students can draw books and look over the daily papers and weekly and monthly publications of all kinds.

An Academic diploma is given to the graduates of the Senior class; but to gain a teacher's certificate the pupil must take at least

one year in the Normal course, in order to have practice teaching and the study of methods. Another department open to graduates is the Business course. Others may remain to perfect themselves in some course in the Trade School.



AN INDIAN MASON.

The facilities for learning trades enjoyed by the boys are almost ideal. There are technical courses in wood and iron work for teaching the first principles of handicraft. Then there is the Trade School with its splendid equipment and fine corps of instructors in carpentry, painting, bricklaying, tailoring, mechanical drawing, and the trades of the machinist, blacksmith, and wheelwright. Here new boys may gain dexterity and skill before entering the shops, or

those more advanced may round out their previous manual training or learn the fine points of some chosen branch. Lastly, the shops bring a student in touch with productive industries and the business of real life.



A CLASS IN HOUSE-BUILDING.

Already we have sent out Indian boys who could do creditable work as painters, carpenters, blacksmiths, machinists, wheelwrights, harness and shoe makers, printers, and farmers.

The industrial training received by the Indian girls at Hampton, and the lessons given to the boys in agriculture and the care of stock, are supplemented in a very helpful way by summer outings at the North.

In addition to the social features of life in the "Wigwam," Winona, and the dining-room of Virginia Hall, there are many Saturday evenings when boys and girls mingle with their teachers in the big hall at Winona. Quiet games of checkers, crokinole, and letters occupy a part of the evening. Then something livelier follows, some game, or a march with intricate and graceful figures, winding up with a



AN INDIAN ORCHESTRA.

merry game of "Old Dan Tucker." Sometimes it is a literary and musical entertainment, when a platform is arranged at the foot of the stairs, curtains hung between the pillars, and the hall is filled with interested listeners. One of the most helpful gatherings, and one of the happiest too, is known as a "work evening," when the boys assist the girls of the Lend-a-Hand Circles to prepare little gifts to send

away in Christmas boxes. Braves and maidens will become so absorbed in the mysteries of buttonholing pen-wipers or overcasting candy bags, and in the pleasant chat that often keeps pace with the work, that it will be hard to clear the room for a closing march. Other evenings the Normal Indians are invited by some teacher to class gatherings, while occasionally the whole school meets in the Gymnasium for social intercourse.

The organization of the boys of the school into a battalion, officered by themselves, not only improves their physical carriage but develops character. For both races to learn to obey and to command are important lessons. The Indian Boys' Council investigates some of the cases calling for discipline, especially such as affect the life in their own building. Their decisions are submitted to the faculty for approval.

Sunday mornings the Indians are somewhat scattered, the Episcopal students going to old St. John's in the town of Hampton, most of the others gathering at Winona for the Christian Endeavor meeting; while any Catholic boys are allowed to go to the Soldiers' Home or Old Point. Later in the day they gather first for their Indian Sunday-school and then for the impressive service in the beautiful Memorial Church in the centre of the school grounds. Sunday evening finds teachers and scholars massed in Virginia Hall Chapel for a more informal and family gathering, where the rich, full chorus of voices join in the sweet old plantation melodies, which grow dear to the hearts of Indians too, where texts of scripture are recited, and familiar talks are given by the principal or chaplain, often by some distinguished guest of the school from our own or foreign lands.

Some experience in organized effort for others is gained through the King's Daughters' Circles of the girls and the Junior Y. M. C. A. of the boys, and through the Christian Endeavor Society, which includes both boys and girls.



FORT BERTHOLD GROUP ON ARRIVAL IN 1881.

In closing this sketch of Indian education at Hampton the natural question is, "Does it pay?" Since the days of the Great Teacher not all the scattered seed bears fruit, but now, as then, we believe the reaping justifies the sowing. Already we can point to

many homes of educated young Indians where the earnest desire and effort is that the children may climb still higher than the parents in the upward way. A large number are acting as teachers or industrial assistants in Western schools or at work in the Agency shops. Many



FORT BERTHOLD GROUP ON ARRIVAL IN 1897.

boys are farming on their allotments, a few have opened little shops of their own, some are ministers or catechists.

This work of lifting the Indian into Christian manhood must be largely done, we believe, for the present, in or near his own environ-

ment, where already on some reservations government and mission schools are doing admirable work (as is strikingly illustrated by the contrasting groups here given); yet it seems to us Eastern schools have an important part in helping to prepare those who shall be leaders of their people, and in educating Eastern sentiment as to their possibilities.

Students are carefully graded according to the records they have made at home, be it excellent, good, fair, poor, or bad.

The *Excellent* are either those who have had exceptional advantages and use them faithfully, or those who by great earnestness and pluck have won an equally telling influence for good.

The *Good* are those who are exerting a decidedly good influence. They marry legally, are honest, industrious, and temperate, and live a life which we can point to as an example for others to follow.

The *Fair* are the sick and unfortunate, those who have had few advantages and from whom no better could be expected.

The *Poor* are those who have not done as well as they should, have married after the Indian custom, have fallen from weakness rather than vice, and some who are recovering themselves after more serious falls.

The *Bad* have done wrong while knowing better.

According to this grading the record stands: —

Excellent,	113	} 530
Good,	275	
Fair,	107	
Poor,	28	
Bad,	7	}

The Hampton Normal and Agricultural Institute

Was founded by General S. C. Armstrong for the Negro soon after the war. It welcomed the Indian ten years later. It is undenominational, and governed by a board of seventeen trustees.

Its sixty buildings overlook the historic waters of Hampton Roads, and accommodate daily over 1,000 workers: 610 boarders (140 of them Indians), 350 day scholars, 80 officers and instructors.

The Institute has five departments, the Normal, Business, Academic, Trade, Domestic Science and Agricultural, with both day and night classes.

These departments are equipped with improved facilities for special work, and send out yearly to the South and West young people educated as teachers, business men, trade and agricultural instructors and workers, and young women trained in domestic science and home-making. Over ninety per cent. of the school's graduates fulfil its expectations.

The Institute requires the constant support of its friends. The sum of \$80,000 must be annually subscribed in larger or smaller amounts,—nothing is too small,—and such aid is earnestly solicited.

Donations may be applied to the endowment fund, to general expenses, or to a

Permanent academic scholarship,	. . .	\$1,500
“ industrial “	. . .	600
Annual academic “	. . .	70
“ industrial “	. . .	30

Reports and information will be sent on application.

H. B. FRISSELL, Principal,
Hampton, Va.

